

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا (3: 103)

**You hold fast all together this code of Allah
and be not divided among factions**

HOW CAN THE SECTS BE DISSOLVED?

**-A satisfying answer to an important
but confusion-ridden question**

G. A. PARWEZ

**English Rendering by
Prof. Dr. Manzoor-ul-Haque**

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25-B, Gulberg 2, Lahore-54660.
P A K I S T A N**

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Name of the Pamphlet : **How can the sects be dissolved?**
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English Rendering by : Prof. Dr. Manzoor-ul-Haque
Published by : Idara Tolu-e-Islam (Regd.)
25-B, Gulberg 2, Lahore-54660, PAKISTAN
Phone (+92) 42 5714546.
Email: Idara@toluislam.com
Website: <http://www.toluislam.com>

Printed by
1st Edition

October, 2002

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PREFACE

The Quran treats all humanity as a single family (Al-Quran, 2:213) and is, therefore, opposed to division of human kind. It does not recognize sectarianism in 'Deen' and factionalism in politics. According to the Quran, sectarianism is a form of 'Shirk' (Al-Quran, 30:31-32). We are further warned in the Quran in the following words.

"And be ye not as those who separated and disputed after clear proofs had come unto them. For such there is an awful torment." (Al-Quran, 3:106)

The Quran commands welding different factions of human beings into one integrated progressive society and says:

"That is the right way of life". (Al-Quran, 30:30)

The paramount importance of the subject prompted Allama Ghulam Ahmad Parwez, a great scholar and intellectual giant of the twentieth century, to write a treatise on the subject in Urdu entitled "Firkay Kaise Mit Saktay Hein" (How can the sects be dissolved?) which appeared in the Tolu-e-Islam journal in January 1958 and was later printed and published in the form of a pamphlet. This treatise provides an extremely convincing answer, in the light of teachings of the Quran, to this important question which involves important and controversial issues.

The Idara Tolu-e-Islam has a great pleasure to bring out the publication of the English rendering of this treatise for promotion and spread of the Quranic teachings among a wider audience who do not know Urdu language or its script.

I owe a great debt to Professor Dr. Manzoorul Haque of the University of Sindh, Pakistan—an eminent scholar—for finding time towards rendering the (Late) Allama Ghulam Ahmad Parwez's mellifluous, sweet and smooth, highly academic Urdu in English, despite his many pre occupations.

Last, but certainly not least, I am deeply indebted to the members of Bazm-e-Tolu-e-Islam London who have provided help, cooperation including funds for publication of this pamphlet but desire to remain anonymous. May Allah (SWT) bless them and give them strength to continue propagating the Quranic message.

Ayaz Hussain Ansari

Chairman

Idara Tolu-e-Islam (Regd.)

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PAKISTAN

ALLAMA GHULAM AHMAD PARWEZ

(A LIFE SKETCH)

The founder of the Tolu-e-Islam Movement, Allama Ghulam Ahmad Parwez S/o Chaudhary Fazal Din, was born in a Sunni (Hanafi) family of Batala, District Gurdaspur, on the 9th of July, 1903. Batala, a town now in the Punjab Province of India, was at that time a very prominent seat of Islamic learning, philosophy and culture where his grand-father Hakim Maulvi Raheem Bakhsh enjoyed the status of a celebrated scholar and eminent Sufi of the Chishtia Nizamia discipline of mysticism.

Allama Ghulam Ahmad Parwez studied the Quran and the classics of Islam under the able guidance of his grandfather. His other early teachers were Khateeb Jamia Masjid Batala "Maulana" Mohammad Ibrahim and his younger brother "Maulana" Zafrul Haq, two celebrities of the time. He completed his high school studies from "A Lady of England" High School Batala in 1921 and graduated from the Punjab University in 1934.

At an early age, he acquired a thorough understanding of the traditions, beliefs and practices of conventional Islam including the once widespread discipline of *Tasawwaf* (Muslim mysticism) along with its arduous practical course of esoteric meditation and solitary "spiritual" exercises. This thorough grounding in the entire system of ideas which has traditionally passed under the name of religion in the Muslim society, formed the basis of Mr. Parwez's critical study in the all pervading light of the Holy Quran, of not only the history of Islam and Muslims, of the beliefs and practices of the pre-Islamic religions of

humanity but also of the total area of human thought and socio-ideological movements throughout the ages.

He joined the Central Secretariat of the Government of India in 1927 and soon became an important figure in the Home Department (Establishment Division). On the emergence of Pakistan he occupied the same seat in the Central Government and took pre-mature retirement as Assistant Secretary (Class I Gazetted Officer) in 1955 in order to devote his entire time towards his mission.

In "twenties" during his stay in Lahore, he came into close association with Mufakkar-e-Pakistan, the late Allama Mohammad Iqbal who inspired him and gave him his specific guidelines on the understanding of the Quran. It was the Allama who infused in him the spirit of being a pioneer worker for Pakistan Movement. The Allama also led him to one of the greatest Muslim Scholars of the sub-continent Hafiz Mohammad Aslam Jairajpuri, for higher studies in Arabic literature, in whose company Allama Ghulam Ahmad Parwez stayed and benefited from the vast knowledge he possessed, till independence in 1947, though close contacts between them were maintained till Hafiz Sahib's death in 1955.

In 1938, at the instance of Allama Mohammad Iqbal and under the instructions of the Quaid-e-Azam Mohammad Ali Jinnah, Allama Ghulam Ahmad Parwez started publishing the monthly Tolu-e-Islam. Its primary object was to tell the Muslims of the Indian sub-continent that according to the Quran, ideology and not geographical territory, was the basis for the formation of a nation, and that a politically independent state was pre-requisite to live in Islam. For this it has to face not only the British and Hindu opposition but also the fanatic nationalism of Muslim individuals and groups such as represented by the Jamiat-ul-Ulema, Ahrar-e-Islam, Jama'at-e-Islami, etc.

After the emergence of Pakistan, the chief objective before Tolu-e-Islam was to propagate the implementation of the principles which had inspired the demand for a separate Muslim State that is, to help transform the live force of Islamic Ideology into the Constitution of Pakistan.

During the Pakistan Movement, Allama Ghulam Ahmad Parwez had been a gratifying counselor to the Quaid-e-Azam in the matters pertaining to the *Deeni* aspects of the movement. In recognition of these services he was conferred with "Tehrik-e-Pakistan Gold Medal" (posthumously) on the 14th August, 1989.

He had been a member of the Law Commission formed under the 1956 Constitution of Pakistan. He was the founder Chairman of the Quranic Education Society and Director of the Quranic Research Center established under his guidance at 25-B, Gulberg-2, Lahore.

His life long research produced many valuable books on Quranic teachings, the most celebrated of them being *M'aarif-ul-Quran* (Encyclopedia of the Quran) in seven volumes, *Lughat-ul-Quran* (Encyclopedia of the Quranic concepts) in four volumes, *Tabweeb-ul-Quran* in three volumes, *Nizam-e-Rabubiyat*, *Islam a Challenge to Religion*, *Insaan Ne Kiya Socha* (History of human thought), *Tasawwaf Ki Haqiqat*, *Saleem Ke Naam* in three volumes, *Tahira Ke Naam*, *Qurani Faislay* in five volumes, *Kitab-ut-Taqdir* and *Shahkar-e-Risalat* (the biography of the second Caliph Hazrat Omar—may God be pleased with him).

Since he owed a gratitude to Allama Mohammad Iqbal for his guiding principles on the understanding of Quran, he delivered many important lectures on Iqbal's viewpoint of implementing the Quranic injunctions, which were later compiled and published as an un-equalled presentation on Iqbal's philosophy under the title "IQBAL

AUR QURAN" (in two volumes). He was among pioneers who started Bazme-Iqbal.

He started weekly lectures on exposition of the Holy Quran at Karachi which feat he continued (even after shifting to Lahore in 1958) till October 1984 when he was taken ill and expired subsequently on 24-2-1985. This was in addition to his innumerable lectures on the Quranic teachings to college and university students, scholars and general public at various occasions.

He organized a countrywide network of spreading the pristine Quranic teachings called Bazm-e-Tolu-e-Islam. Such organizations have now been formed by the followers of the Holy Quran in a number of foreign countries as well.

He left behind a widow and a brother (both now deceased) and a sister. He himself was issue-less in the conventional sense but Idara Tolu-e-Islam, the Tolu-e-Islam Trust, the Quranic Research Center, the Quranic Education Society, the Parwez Memorial (Research Scholars) Library and Tolu-e-Islam Bazms spread the world over and his audio and video Dars-e-Quran are ample means of carrying his name to immortality. (May Allah's blessings be upon him).

HOW CAN THE SECTS BE DISSOLVED?

By

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The Quran completed Deen and told the Muslims:

(3:103) **وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا**

You hold fast all together this code of Allah and be not divided among factions.

This is the very fountain spring of Deen and implies the secret of your life, wherein lies the durability, the establishment, and the stability of the Deen itself. (It means it is the code of life prescribed for you). Ponder over the various words of this illustrious verse, the reality will automatically unfold itself to you. The first and the foremost entity is that "حَبْلِ اللَّهِ" the rope of Allah" is one -and never more than one at all. The code of life is the Quran, and is the same عَزْوَةٌ الْوُثْقَى (2:256), the fortified support, which can never crumble down. It is لَا أَنْفِصَامَ لَهَا (2:256). It is the most trust-worthy handhold, which can never let you down and is the only single most complete code of life for the entire humanity for all time to come.

The man-made systems of life are too fragile to withstand the onslaught of changing times but the one given to you by Allah is beyond the bounds of time and space, and far above the discriminations of any limitations or restrictions. Its principles are those Everlasting and Permanent Values, which can never undergo any change, any alteration or any transformation لَا تَبْدِيلَ لِكَلِمَاتِ اللَّهِ (10: 64).

DEEN IS A COLLECTIVE PHENOMENON

(2) The plural form of the word وَأَعْتَصِمُوا (you all) and the significance of the word in جَمِيعًا 3:103 make this reality self-exposed that Deen is not the name of any personal relation between the man and Allah by means of which every one, on one's own "Religious discourse", remains absorbed in meditation with God. And in this way seeks one's (salvation) *mukuti* (i.e., deliverance of the soul from the body and exemption from further transmigration). Deen is the collective social order in which all individuals live as an indivisible whole and follow the same single prescribed way. The common denominator of Deen is the main spring of their collectivity and oneness. It is only this cohesion and harmony, which makes them one Ummat:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا (2:143)

"Thus we have made of you a justly balanced Ummat"

(3) The word جَمِيعًا also made this reality evident that life can only be lived according to Deen, if the entire Ummah follows the same one way of life. But when different sects bog down into it, and each sect follows its own different way of life, the Deen can bolster no longer then. The injunction of لَا تَفَرَّقُوا has made this reality further clear. And the other phenomenon is that imperative mood (order) has been used in the verse (3: 103) as: وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا

It means, "Do it". And there is "Don't do it" in the words لَا تَفَرَّقُوا (that is "Do not do like this".) And it is evident that whatsoever is expressly encompassed within "Dos and Don'ts", or within the "affirmative and negative" boundary lines, shreds no speck of any doubt in its certainty; and nor of any further emphasis or corroboration.

(3: 103) وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا is a comprehensive principle of life and carries absolutely no disagreement or exception of any import.

IT'S NO NEW PRINCIPLE

(4) The Quran has also clarified that this is no more a new principle of life given to you the first time. It is the same principle showered to from the first day to date through every *Nabi*.

❖ شَرَعَ لَكُمْ مِنَ الدِّينِ مَا وَصَّى بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَى وَعِيسَى (42:13)

"Allah has opened to you the same way of Deen (System of life) He has enjoined on Noah. The same Deen is being revealed to you. The same was commanded to Abraham, Moses and Jesus."

What was this Order? It was (42:13)

أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ

"You all establish the same Deen and never make any division of any import therein." It was the same oneness of Deen and the avoidance of factionalism, which (irrespective of the diversity of time, space, and circumstances) made all the messengers of Allah, members of one single Ummat. أُمَّةٌ وَاحِدَةٌ

وَأَنَا رَبُّكُمْ (23:52) وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ

“O ye, the group of *Anbiya*! This party of yours is one single Ummah. The main spring of your collectivity is that I am the Nourisher of you all.”

أُمَّةً وَاحِدَةً ONE SINGLE UMMAT

Hence you all obey My Laws alone. Here it has been made it abundantly clear that oneness of Ummat depends upon the oneness of the system of life and of the Laws of life. So far the Deen remains one, Ummat will remain one single entity. Or so far Ummat is one, its Deen will remain the same one single whole. When Ummat gets divided, Deen will also get divided, scattered and asunder. And since Deen is an indivisible whole, so the meaning of the divided, scattered, and asunder in “Deen” is that the real and the genuine Deen is no where extant today.

(5) How great and grave crime is the creation of any sectarianism in the rank and file of a Ummat (nation, group) can be judged from the incidence God has stated in Sura Taha. Hazrat Moses goes out for a few days and leaves Bani Israel under the surveillance of Aaron. When he (Moses) comes back, he notices that his followers have indulged in the worship of a cow. Whatever impact of this incidence could be on the temperament of Hazrat Moses is clear. He becomes upset, furious, and enraged. And asks his brother:

مَا مَنَعَكَ إِذْ رَأَيْتَهُمْ ضَلُّوا (20:92)

“(O Aaron) when you saw: “they are going astray”, what kept you back that you did not forbid them (from this way).”

Now listen to what Aaron responded to. But it must be remembered that Hazrat Aaron was also the Messenger of Allah. In response to it, he says:

إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتُ بَيْنَ بَنِي إِسْرَءِيلَ وَلَمْ تَرْقُبْ قَوْلِي (20:94)

“Truly I feared that thou should say: “You have caused a division among the children of Israel and you did not wait for my word”.

EVEN GREATER THAN ANATHEMA (*SHIRK*)

My brothers, did you pay heed to it as to what was there behind this matter? Hazrat Aaron said, “These people had started worshipping cow for some time on account of their ignorance; to me it was not such a great crime as was to create division and discord amongst them”. This answer is being given by a *Nabi*, and the second *Nabi*, on this answer, gets satisfied. As will be made clear in a few pages ahead, that the Quran has itself testified sectarianism (discord) as anathema. It is evident now that cow-worship was also anathema (*Shirk*) and the factionalism was equally too. But the anathema of sectarianism was such a heinous and dangerous crime that in order to get saved from it, the anathema of cow-worship could temporarily be assimilated. Hence the Quran stands witness to it that *Tauba* put away the crime of cow-worship:

فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (2:54)

But when they created divisions amongst themselves and thereby got divided into different sects and factions (7:168) وَقَطَعَتْهُمْ فِي الْأَرْضِ أَمْمًا they were trapped in the chastisement of destruction and devastation, disgrace and abjectness, deprivation and indigence, which remained them chasing every time like their own shadow:

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَقْعَمُوا (3:111)

(6) As has been told above, every Rasool had the message: "Establish Deen and never be divided amongst themselves." In the light of this message, he used to form a party in the form of an Ummat. His Ummat remained united for some time but with the lapse of time, sectarianism and factionalism started emerging in it. Why did this happen?

The Quran says its cause is **وَمَا تَفَرَّقُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَعِيًا بَيْنَهُمْ** (42:14) i.e., after being provided with AL-ilm **الْعِلْمُ** (Wahee) for the purpose of vaporizing all the divisions and differences, there remains no question of any sectarianism amongst themselves. But the inheritors of this Wahee used to form various sects within their rank and file with selfish envy for surpassing passion and bickering desire to have power over one another.

THE IMPETUS OF SECTARIANISM

The cause of this sectarianism and factionalism was not the phenomenon that they were mistaken in understanding the reality of Deen, nor was the fact that any item remained doubtful, obscurant and ambiguous to them. Doubt, suspicion, and ambiguity have nothing to do with the knowledge. God has revealed.

This sectarianism used to balk for satisfying the lust of power and authority. Those who had intense desire to emerge as leaders used to create their own individual sects. And then every sect wanted to surpass and dominate over the others. This used to start mutual conflicts leading to bickering and wrangling and thus the Ummat used to get divided into sects and factions. And then this made the Deen become shrouded in the mist of chaos and distraction.

This brought this reality to our forefront that appearance of sects does not come into existence on the basis of any knowledge and vision, nor on any arguments and reasoning. It is based on sentiments. It is a separate phenomenon that the followers of every sect look to be arguing in favour of their own faction. And which one is the sentimental decision for the support of which the deceitful intellect remains mired in the myth of projecting its argumentation?

PURPOSE OF THE REVELATION OF THE QURAN

(7) There was exactly the same situation prevalent in the world of religions when the Quran was revealed. (Be it known that Deen remains the same entity; but when it is fragmented into sectarianism, it metamorphoses into religion.) The Quran has narrated the aim of its revelation: "It will establish the Deen of Allah by vaporizing all the differences. And will transform all factional and sectional-ridden men into one single Ummat."

وَمَا أَرْسَلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ (16:64)

"(O! Rasool) this Book has been sent to you for the express purpose that you may make clear to them, those things in which they differ". And there after, those who acknowledge the veracity of this one single Deen, this Book, will guide them to the right path of life and thus will become the main spring of رحمت Rahmat, the means of nourishment. (16:64) وَهَدَىٰ وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ

"It means the exposition of reality would be uniformly equal to all, but the guidance and the means of nourishment -Rahmat -would exclusively be for those who have conviction in its truthfulness."

This made this reality crystal clear that the primary object of the Quran is the establishment of the oneness of Ummat by wiping out all divisions; and the eradication of division is the 'Rehmat' of Allah. At another place, the Quran has made this point clear when said:

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً (11:118)

"Had it been willed that the entire humanity be made to follow the same mode by compulsion, it would have never been difficult for God to do so." Like the way He has created the other animals that the member of every species leads its life within the fold of its own species and group and does never cause any dissension with it. (For example all the sheep lead the life on the same one pattern and all the loins follow the same mode of conduct.)

ONENESS ON THE BREATH OF VISION

Likewise He would have instinctively compelled the entire mankind to follow the same conduct of life. But He has not done so. He has showered freedom of thought and action to the mankind. It means "if they wish, they may live the life of harmony and unity; and if they desire otherwise, they may create chaos and distraction." But they were made this fact clear that the life of chaos and distraction is the life of chastisement and that of leading the life of one single Ummat is the life of Rahmat and auspicious prosperity. But this oneness can only be obtained and sustained if you make the Book of Allah the code of your life on the breath of your vision and from the deepest recesses of your heart and mind. If you do so, you clinch the goal of your life. That is why the next part of the above mentioned verse is

وَلَا يَزَالُونَ مُخْتَلِفِينَ ۖ إِلَّا مَن رَّحِمَ رَبُّكَ (11:119)

Except the people, who lead their life at par with the Revelation and thereby make themselves the true potential users of the results of the Revelation, the others will continuously go on indulging in division and disharmony though they were created to be one single Ummat (from within the recesses of their heart and mind).

(11:119) وَلِذَلِكَ خَلَقَهُمْ

Thus, this Verse brought to bear upon this reality that:

1. The object of man's creation is to develop one single Ummat (universal brotherhood) amongst mankind and that they must not create divisions and factions amongst themselves;
2. That the divisions and differences amongst mankind can be eliminated by following the Divine Revelation alone; and those who do that, theirs shall be the life of 'Rahmat';
3. That those who do not lead their life in accordance with the Divine Revelation shall not be able to eliminate their divisions and differences and thus theirs shall be the life of misery and destruction.

NOT TO CREATE SECTARIANISM

(8) After making these points clear, the Muslims were told:

(3:105) وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ

"But be not like those who are divided amongst themselves and fall into disputations after receiving clear signs." (3:104) وَأُولَٰئِكَ لَهُمْ عَذَابٌ عَظِيمٌ
 "The people who divide into factions and start disagreeing with one another, for them is a dreadful penalty". In the other two verses coming after this verse,

the Quran has made it explicitly clear that "the life of disharmony and of sectarianism after conviction is the life of *kufri* and leads to misery and destruction. On the contrary, the life of harmony, familiarity and integration showers exoneration, success, triumph, victory, and Allah's Rahmat".

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ
بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿١٠٦﴾ وَأَمَّا الَّذِينَ
أَبْيَضَّتْ وُجُوهُهُمْ فَيَسَّرَ رَحْمَةُ اللَّهِ لَهُمْ فِيهَا خَالِدُونَ (3:106-107)

It is evident from these verses that the life of division and mutual disharmony is the life of curse and chastisement. And Allah' Rahmat showers on those who live as one compact Ummat and avoid disharmony and discord.

By the way, it may also be remembered: the Quran tells that the end product of disunity, discord, and disharmony is the greatest and the gravest عَذَابٌ عَظِيمٌ chastisement. The Table of the Conjugations of the Arabic Verbs in which the word عَظِيمٌ has occurred connotes the implied aspect of "permanence" and "uninterruptedness" in its process. It means the "chastisement" will neither be for the time being, nor be on emergency basis; but it will be of permanence and perpetuity in its scope and nature. This chastisement will continuously chase them till they keep sectarianism bolstering amongst themselves.

SECTARIANISM IS ANATHEMA (SHIRK)

(9) Going even a step further, the Quran told the Muslims:

وَلَا تَكُونُوا مِنَ الْمُفْرِكِينَ (30:31)

“Hark! Do not be anathematized (*Mushrik*) after believing the unity of God (*Tauheed*).”

How wonder struck and (ostensibly) incomprehensible was the phenomenon: “How can the Muslims become anathematized (*Mushrik*) again after believing in one God? Will they start worshipping the idols?” The Quran says, “No, anathema is not the worshipping of the idols alone.” As we have seen in the incidence of cow-worship in the Sura Bani Israel that idol-worship is “*Shirk-e-Khafi*” (i.e., an anathema of a lesser degree), “*Shirk-e-Jali*” is something else. While giving its illustration, it was told that becoming *Mushrik* (anathematized) means

وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا (30:31-32)

“Be not among those who caused factionalism in their Deen and became factions.” For this factionalism, the Quran told: كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

(30:32) **“Every sect remains absorbed in the frenzy that it is the only sect, which is on the right, and the others are fallacious and fictitious.”** This is such a psychology of sectarianism, the phenomenon of which we can observe every time. Keep especially the words كُلُّ حِزْبٍ of this verse in mind because these words unveil an important but significant reality, which will be mentioned in the coming pages.

THE RASOOL (PBUH) HAS NOTHING TO DO WITH SECTARIAN-MONGERS

Anyhow, the Quran openly made it clear to the “one unified Ummat”: “if you created factions in Deen, it would be anathema (*Shirk*). It would never be a belief in one God (*Tauheed*); and no one would become unaccountable

simply by verbalizing that it is the only one that stands on the foothold of original and genuine Islam, while the other factions are fallacious and fictitious'. It was on the basis of this fact that Rasoolullah was told:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ (6:159)

"Those who create difference in Deen and divide themselves into sects (O! Rasool) you have got nothing to do with them." It means God has nothing to do with the sectarian-mongers (because they remain no more the believers in one God; they become anathematized), nor does the Rasool of Allah^(PBUH) has any association with them. It is because the Rasoolullah^(PBUH) established one-single Deen and one-single Ummat and they transformed it into varying segments and hence became the carriers of a parallel Deen (the system of life) in real sense; so what relation do they have with the Rasoolullah^(PBUH)?

It is here at this point that an objection is raised: 'The Rasoolullah^(PBUH) formed an Ummat, which stood firm on the true Deen. A sect emerged out of it as a separate entity. It is evident that this new faction is anathema crime commuter and fallacious-monger. Then adjudicating as a separate sect, how can the remaining Ummat, which stands firm on its way, be justified as the commuter of the same crime?' This is an important objection. But its answer or more precisely the solution of this problem will come a bit later.

SALAT: THE FOUNTAIN SPRING OF TOGETHERNESS

(10) In Surah Ar-rum (30:31), just before the words وَلَا تَكُونُوا مِنَ الْمُفْرِكِينَ there are the following words: وَأَقِيمُوا الصَّلَاةَ "Establish Salat and be never amongst the

anathematized (*Mushrekeem*).” It means 'be not amongst those who created sects in Deen'. It is clear that the system of Salat in Deen is the basic reality. As long as it follows the course, sects can not be created in Deen. That is why the Quran says; “When their Ummat gets divided into sects after the *Anbiya*, it undermines the purpose of Salat, and follows its own lust.”

﴿فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ﴾ (19:59)

Our own position is its living evidence. Our state of affairs is that the Salat, which the Quran termed as the strong means of the oneness of Ummat, has become the symbol of discrimination and dissention amongst the different sects today. Hence, if you have to see “which sect such and such a person belongs to”, then see to it as to how does that person offer his prayer? (That is why when the antagonists launched a campaign of opposition against Tolu-e-Islam that it is a new sect, they had to coin the accusation in support of their contention that these people offer prayers of three times and that they think one prostration (*Sajdah*) in one Rak'et is necessary.) It was in this manner that they wanted to prove that their prayer is different from that of other factions', so it is a new sect. But it was all slander-mongering and false accusing. Neither does Tolu-e-Islam propose any separate prayer, nor does it create any separate faction. (To whom formation of factions is anathema, how can it become a sect in itself?)

MASJID-E-ZARRAR

Anyway, it was a parenthetical sentence. We were saying that the Quran had adjudged Salat as symbol of unity and integrity for the united Ummat. It was because of this reason that during the time of the Rasoolullah^(PBUH) himself, some faction-mongers constructed a new mosque.

The intensity with which the Quran opposed this construction can be gauged from the relevant verses of the Sura Taubah. Pause and reflect for what the Quran says in this matter.

(9:107) وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا

“Those who put up the mosque with this intention that loss be incurred to the *Millat-e-Islamia* and the Deen itself.” **وَكُفْرًا** “and *kufr* be favoured or the path of *kufr* be hiked.” (9:107) **وَقَفَرِيًّا بَيْنَ الْمُؤْمِنِينَ** “i.e., with the purpose that dissention be created in the Muslims.” Do you think of it as a mosque? No, it is not a mosque.

(9:107) **وَإِرْصَادًا لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ** “It is that ambush from which those who were the enemy of Allah and His Rasool (i.e., The Divine System) shall attack the *Millat*.” It means this is not a mosque; this is the fort where the enemies of Allah and His Rasool will lie in ambush to demolish the structure of Deen. **وَلَيَخْلِفُنَّ إِنْ أَرَدْنَا إِلَّا الْحُسْنَى** “They will indeed swear that their intention by constructing this mosque is nothing but good. We do never desire destruction of the Deen.” **وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ** “Do not be taken in. God stands witness to this stark fact that they are out and out liars.” (9:108) **لَا تَقُمْ فِيهِ أَبَدًا**

“O Rasool! Never take a single step into this mosque.” This mosque, so as to say, is just on the verge of hell. Whoso have constructed it or whosoever entered into it this will let all crumble down into the abyss of hell (9: 107-109). Hence history stands witness to this fact that Rasoolullah ^(PBUH) demolished this mosque through his associates.

Imagine from this incidence how heinous and horrendous the crime of sectarianism in Islam is! Even if the construction of a mosque casts any speck of factionalism, the demolishing of such mosque becomes imperative. Mosque can be demolished but the foundation of sectarianism can never be laid. It is because factionalism, in express terms, is anathema (*Shirk*), and is anathema of a conspicuous nature.

THE ORGANIZATION OF ONE COMPACT UMMAT أُمَّةً وَاحِدَةً

(11) These were the broad guidelines imparted to the Muslims for the organization of one compact Ummat. In the light of these guidelines, the Rasoolullah^(PBUH) developed a united Ummat. This organization had a single code of life and a single objective: one Deen, a straight path to be followed with no division into sects. It was this class of the people about whom the Quran says:

فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا

(3:102) "Allah joined your hearts in love, and by means of Deen made you brethren to one another". (9:100)

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ

But what happened afterwards? This is a narration, tormenting and a story, stoke firing; so without going into its detail, just reflect over the following words of the Quran: (42:14) وَمَا تَقْرَءُوا إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَيْنَهُمْ
Like the previous nations, 'which after getting Revelation created factions in Deen on the basis of their passions wrought with mutual obstinacy and rebelliousness', they too were divided into factions. In spite of the Quran's clear, cogent, and outright injunctions, guidelines, warnings and emphatics, the division of Ummat into different factions is definitely an astonishing event. But this reality can not be

refuted that the Ummat was divided into sects and that these sects are extant even today. The question arises repeatedly: "What justificatory reason to this mode of conduct would those-divided-into-factions eventually put forth?" Yes, they do put, and the justification for it is *Ikhtelaaf-e-Ummatee Rahmah*. اختلاف امتی رحمتہ

اختلاف امتی رحمتہ (DIFFERENCE AMONGST MY UMMAT IS A RAHMAT)

Now listen attentively to the justificatory reason they gush forth. They say that the Rasoolullah^(PBUH) has said: اختلاف امتی رحمتہ "(Dissension in my Ummat is Rahmat)". Did you think as to what the crux of the matter comes to? It means the dissension about which the Quran had explicitly said: "It is Allah's chastisement; it is a cause of *Kufr* and a source of anathema (*Shirk*)", now about this same dissension it is said that the Messenger of Allah (God forbid) has denoted it as a blessing of Allah, a fountain of His Rahmat. Whosoever has even a bit of know-how of the teaching of the Quran will unhesitatingly say that this sentence of the Arabic language cannot be the quote of the Messenger of Allah. The Messenger^(PBUH) would have never told as such. How is it possible that Allah may call a thing as a chastisement and His Messenger may term it as His blessing, His Rahmat! You may go on arguing like this, but the sectarians would insist to it: "No, the Rasoolullah^(PBUH) has told as such and had definitely told". It is only because if this sentence is not termed as the Hadith of Rasoolullah^(PBUH), there remains no implicit justification for sectarianism. But the Quran says those who do not accept the reality willingly, the reality makes them accept it unwillingly. We have an example before us as a proof to this effect. Sometimes back an allegation was levied against the Qadianees, that by creating a new sect, they had

gushed forth the element of dissension in the Ummat. In response to it, they had said: "If any dissension has popped up in Ummat due to any of our actions, the Ummat should have acknowledged our thanks for this purpose -without the least speck of any plaint-mongering. It is because the Messenger (pbuh) has said: **اختلاف امتي رحمة**

This new sect of ours is the additional Rahmat, showered on the Ummat".

THIS IS NOT A HADITH

Now just pause and reflect: "What can be the reply to their answer-they-replied-to-the-question?" In response to this answer, the organ "Al-E'tesaam" of Jami'et Ahle Hadis had to say that '**اختلاف امتي رحمة**' ("Dissension-is-a-blessing-in-my-Ummat") is no Hadith at all, so it can not be presented for the justification. But now what is the use of not adjudicating this sentence as the Hadith? Whatever flagrant devastation it had to wreck, it wrought in one thousand years. It hacked the Ummat to pieces. Dividing into outfits and sects, it paved way to 'the means of persistent, consistent and permanent killing and chilling in the Ummat. It destroyed their kingdoms, wrecked their grandeur and splendour; it devastated their world and the hereafter (future) both. After such large scale perdition and devastation, if this reality is acknowledged that 'this is not the saying of the Rasool' what compensation will it provide to those losses? Such are the spurious Ahadith for which Tolu-e-Islam says: These are the result of the conspiracies of the Persian thought hatched against Islam. And this is its crime for which it is declared as rebellion and maligned'.

The strange phenomenon 'however' is that in spite of adjudging this Hadith to be spurious, it is continuously and conspicuously being presented for the justification of sectarianism.

73 SECTS

Anyhow, it was a parenthetical sentence. I was telling that اختلاف امتي رحمة ("Dissension-is-a-blessing-in-my-Ummat") was presented in justification to the sectarianism. But inherent defect in it is that all the sects are then judged to be Rahmat-inspiring and are hence acknowledged to be on truth. But sectarianism per se can not brook that every sect be understood to be true, and true in right earnest. Thus in order to cover it up, another Hadith was coined in which it was said that the Rasool^(PBUH) had told: "There shall be seventy three sects in my Ummat and out of them only one shall be "Naji" (Salvationist) and all the rest shall be "Jahannumi" (infernal)." Did you ponder over it? How did it make all the outfits satisfied by making one exception; that it is on the right and all others are on the wrong. The Quran, about the sects, had said: (23:53) كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ قَرُحُونَ Every sect is in this wrong presumption that it is on the right. In other words it means the Quran, with the words of كُلُّ حِزْبٍ (all outfits), had closed all the back doors that pave way to the wrong satisfaction of sectarianism. But this spurious Hadith, with the exception of "one sect", made this back door wide open. Now our history spread over almost 1000 years is a witness to the stark fact that in the garb of this exception, every sect is busy in the "Grand Jihad" (striving in the cause) of adjudging itself as "Naji" and others as "Jahannumi". And is considering the blood drops (shedding out in the bickering, wrangling, and brawling with other sects) as the fountain spring of its own success.

The prolonged practice of indicting *fatwa* (pronouncement of) *kufr* (apostasy) against one another is continues ad infinitum right from the first day. The news of the outburst of sectarianism are, daily, a constant source of vexation. The cause of these riots is mainly the "division" of the

mosques. When the mutual bickering and brawling prolong, the police lock the mosques; the case goes to the court of law. And during all this tumult, riot and disturbance, every sect adjudicates itself as "Naji" and the opposite sect as the wooden block of "Jahannum" (Hell). The irony is that both the parties adjudge themselves as the followers of Islam, that Islam which adjudicated sectarianism as anathema (*Shirk*).

WHAT IS THE REMEDY?

(12) The question is: what to do in present situation? Sects are extant and no one amongst them is prepared to get itself dissolved. For the purpose of dissolving the sects, every sect gives the proposal that all the other sects may dissolve themselves into it. And it is evident that no one is prepared for it. The question^{is} is: "What is the solution of this issue?" This is a question, very important and very sensitive, hence warrants thorough and dispassionate thinking:

1. The Quran claims that it has come to dissolve all the differences.
2. We have belief in it.
3. The Quran is present before us in its original form.

Now just think: if we still say 'our differences can not be resolved and the outfits can not be dissolved' to what loss does it lead us to suffer? It would mean that (God forbid) the Quran has, now, no potence left to resolve the dissension. I ask: "Can any one amongst you dare to say so?" But if we say 'our sects can not be abrogated', then its meanings are nothing except that 'we practically confess that the Quran's claim of dissolving the factions is not correct.' If we are convinced about the truth of the Quran, we would have to empty our mind of the idea that 'sects can not be eradicated in the presence of the Quran.' Bear it in

mind that every assertion of the Quran is true and it has the potential to vaporize the dissension. Then the only question that remains to be answered is: "What is the process by which the Quran can dissolve the differences?"

SECT OF AHL-E-QURAN

Some times back, (in Punjab) a group emerged which claimed that it would act upon the Quran alone and thus would bury the so-created differences and divisions among the Muslims. It was undoubtedly an innocent and praiseworthy objective. But the practical result which came to light was, however, quite contrary to the claim. Not to speak of dissolving the previous factions, it added one more sect -Ahl-e-Quran -to what we already had. Its reason was that it omitted the method and mechanism the Quran had suggested for eradicating the various sects. Hence its efforts not only ended in smoke, but also caused a great harm to the mission of the Quran itself. Now its consequence is that "whenever it is said that according to the Quran, our mutual differences and divisions can be wiped out," it is said with a cold taunt: "This too has been tried out and has ended in failure". It means the failure of the proponents of this idea, created an impression, that the Quran has no potential (God forbid) to curb the sects and fractions among the Ummat.

MECHANISM TO DISSOLVE THE DIFFERENCES

(13) Now the question is: "What method and mechanism does the Quran evolve to wash out these differences?" First of all make this a point that the Quran says:

(42:10) وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ

"In whatever matter you have difference, its decision (**حُكْمٌ**) must be from Allah." Here the word **حُكْمٌ** is worth consideration. It signifies that it is not an individual affair, where, if any difference erupts relating to any matter between two men, they may sit to get the decision from the Quran by themselves. Disputed matters are always decided and ordered by a third person, who is called **حُكْمٌ** or *Saalis* (arbitrator). It was for this purpose that the Quran told the Rasoolullah^(PBUH):

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ
بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِيكَ آفَاتٍ ۚ وَهُمْ لَا يَسْتَكْبِرُونَ
(4:65) وَيَسْتَأْذِنُوا خِيفَةً

"Your Rabb is witness to this reality that they can have no (real) belief, unless they make thee judge (*Hukam*: the one who gives decision) in all disputes between them and so they not feel heavy-hearted by your decisions but accept them with the deepest recesses of their heart."

It means that decision from the Quran shall not be taken individually but this would require a living and concrete *Saalis* and *Haakim* (authority) to give decisions. This decision-making authority has been interpreted with a comprehensive term of "Allah and Rasool" in the Quran. Thus, a few verses before this verse, it is said:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي
(4:59) الْأَمْرِ مِنْكُمْ

"O! you who believe, obey 'Allah and Rasool' and obey those charged with authority (on behalf of 'Allah and Rasool') amongst you."

A LIVING AUTHORITY

فَإِنْ تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ

(4:59)

“If there is dissension on any matter amongst you, (do not try to dissolve it on your own, but) refer it to 'Allah and Rasool', if you do not do so, it would be understood that you do not believe in Allah and the Last Day.”

Thus it clearly means that leaving aside the differences between two individuals but even if a party is aggrieved with the decision of sub-ordinate officers the matter has to be referred to the **central authority of the Quranic System** ('Allah and Rasool'). This is the condition of conviction. If it were not acted upon in the similar manner, it would be *kufir*.

It has been stated earlier that the Quran has attributed the division and the dissension to “*Kufir*” (paganism). The practical way for protection against this *Kufir* was prescribed that there should be the Quran extant with the Ummat and the presence of Rasool^(PBUH) as the decision-maker in the light of the Quran. The Quran, in Sura Al-imran, says:

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ

(3:101)

“How could you practice “*Kufir*”? When the state of affairs is that:

1. Allah's Book is extant with you

2. And along with it, His Rasool is present among you."

It means so long the Quran and the Rasool (pbuh) are extant in the Ummat, factions can not be created.

This brought another issue to us: all these verses of the Quran indicated that during the presence (life) of the Rasool (pbuh), the Ummat had to remain scared of the outfits, but after he passed away, there was no way of being scared of the factions. It was because the presence of both 'the Quran and the Rasool (pbuh)' was necessary for warding off the factionalism. And when one of its parts, (the Rasool) did remain no more present, there remained no possibility of protection from sectarianism.

THE MEANING OF فِيكُمْ رَسُولٌ

The Quran says you did not understand the matter correctly. You are of the opinion that the presence of the Rasool^(PBUH) means, so far as Muhammadur Rasoolullah^(PBUH) is present among you, this system will remain operative. When he dies, the "Rasool^(PBUH)," will remain no more present. This idea is incorrect. This operational mode is not conditioned with the physical life of the Rasool^(PBUH). It will continue after him. That is why it was specified in Surah Al-imran in these words:

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ

(3:144)

أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ

"Muhammad is no more than a Rasool of Allah; previously many were the Rasools who passed away (after shouldering their responsibility of disseminating the message). So if he (by tomorrow) dies or is killed,

will you then (by thinking that this system was extended only to his life) turn back to your previous way of life?

(3:144) وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ

“Whosoever (on the death of the Rasool) turn back to the previous way of life, not the least harm will he do to Allah (will render loss to himself alone).”

This made the matter absolutely clear. In other words it means that **وَفِيكُمْ رَسُولُ اللَّهِ** does not mean the physical life of Rasoolullah^(PBUH). Even after his death, this arrangement could continuously be in force.

AFTER THE LIFETIME OF THE RASOOLULLAH (PBUH)

When the Rasoolullah^(PBUH) died, there was lamentation and dismay all around in the Ummat. During the tumultuous surges of passions, an idea hued in the mind of some people that the system the Rasoolullah^(PBUH) established has now come to an end.

وَفِيكُمْ رَسُولُهُ was a condition for this system. For removing this misunderstanding, Hazrat Abu Bakar Siddique^R came up to the pulpit and made the people understand the Quranic exposition of **وَفِيكُمْ رَسُولُهُ** in such a way that there could be no better effective way of exposition than this. He said:

يَا أَيُّهَا النَّاسُ مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا فَإِنَّهُ قَدْ مَاتَ وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّهُ هِيَ لَا يَمُوتُ.

“O people! Those who had adored the servitude of Muhammad^(PBUH) ought to know that their M'ebood (god) is dead. But those who had maintained the subservience to God, their M'ebood (God) is alive and will remain ever alive.” After this, he recited the above said verse (3:144) i.e., وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ. This made the reality pristine clear. The audience understood as to how this system would remain established after the death of Rasoolullah^(PBUH). Thus immediately afterwards they stood up and elected *Khaleefa tur Rasool* (i.e., the successor to the Rasoolullah^(PBUH)) and so filled up the vacuum caused by his death of the Rasoolullah^(PBUH). Thus it is evident that some one's succession tantamount to his presence. In this way the Quranic system established by Rasool^(PBUH) i.e. “Quran and Rasool^(PBUH)” continuously remained in existence in Ummat.

THE STATUS OF KHALEEFA TUR RASOOL

However, it must be made clear that the responsibility of shouldering the duty to establish Islamic System lied on the entire Ummat. It is because the Quran had made it abundantly clear that (i) the entire Ummat is the inheritor of the Book of Allah, it is not any single individual that inherits it. In Surah Faatir, the Quran says:

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ
(35:31) بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

“Allah is the one who, to you (O Rasool) revealed this Book, which is the one that makes the realities in front of you come true.”

ثُمَّ أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ الَّذِينَ أَصْطَفَيْنَا مِنْ عِبَادِنَا (35:31-32)

“After that He has selected amongst His men (this Ummat) for the inheritance of this Book.” It means the first is that the entire Ummat is the heir to the Quran. Now proceed further.

(ii) The responsibility of the Rasoolullah^(PBUH) was:

(7:157) **يَأْمُرُهُم بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ**

He ordered for the recognized (just) and forbade for the unrecognized (evil). Now this same responsibility was shifted to the Ummat. That is why in Surah Al-imran, the Quran says:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ
(3:109)

“You are the best Ummat, created for the welfare of the humanity. Your responsibility is to command for the recognized (just) and forbid for the unrecognized (evil).”

REPRESENTATIVE OF UMMAT

Thus these facts make it clear that the entire Ummat is the successor of the Rasoolullah^{PBUH}. For the sake of convenience of practical management of its affairs, Ummat can choose the best person amongst it as representative of the entire ‘Umma’ for continuance of the established system/arrangement. In this way, “Quran and Rasool” continuously remain operative in the Ummat. In their presence, the possibility of the genesis of the dissension and the growth of the various sects and factions in the Ummat is not possible. The history stands witness to the fact that during the period of Khilafat, the caliphate, neither did any disunity spring up, nor did any faction come into

existence. It is because there is not a single instance found during this period in which the individuals of the Ummat might have sprung up on their own for the decision of their disputed matters. The central authority was referred for the disputed matters and all had to obey its judgement. This same authority is called **"KHILAFAT ALA MINHAJE NABUWWAT"**.

ANSWER TO THE UTMOST IMPORTANT QUESTION

Right from here we also get the answer to the question I had pointed in the beginning. The issue is that the Ummat is established on a way of life; some people creating difference with this procedure make a separate sect. In this case, this makes the Ummat divided into two sects. Those who created a separate sect are definitely guilty. But the rest of the people who, remained stick to the first procedure can not be adjudged to be criminal. Quite right, this is the very argument, projected by every outfit with the words that "we keep our footing on the real Islam, and others have created the other factions." But on such a saying, this reality is ignored that as long as the condition of **فِيكُمْ رَسُولُهُ** is maintained, such a situation cannot arise. If such a situation occurs, where a group creates dissension with the Ummat, the Successor of the Rasool (pbuh) shall declare on the basis of:

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِعَابًا لُّسْتَ مِنْهُمْ فِي شَيْءٍ (6:159)

"Those who create difference in Deen and break up into sects, (O! Rasool) you have got nothing to do with them", that is, the Successor of the Rasool (pbuh) shall declare that the Ummat has nothing to do with this new sect. Henceforth that will never be called the sect of the Ummat; it shall have nothing to do with the Muslims; it

shall stand out of the fold of Islam. Therefore, the Ummat will remain as one compact Ummat alone. In other words it means no outfit shall ever be created in the **"KHILAFAT ALA MINHAJE NABUWWAT"**.

Anyway, this was the practical arrangement of the unity of the Ummat the Quran had prescribed after the death of the Rasoolullah, and that was what was practiced after his death. But after some time, this state of affairs did no more remain in force. Kingship replaced Khilafat. The Kings for their own selfish ends separated Religion from Politics. According to this absolutely un-Quranic bifurcation, the Kings themselves used to decide the matters related to the politics. So far was the Shariat, there remained no other forum available and hence the people made decisions individually. In this regard, another difficulty popped up. The Quran had commanded to follow "Allah and Rasool". And now there remained no room for the exposition of the concept of "Allah and Rasool" the Quran had prescribed. It was because this very system had become non-existent, so a new exposition of the concept of following "Allah and Rasool" became imperative.

For the obedience to Allah, it was considered that it meant the obedience to the Book of Allah. But, how to obey the Rasool (pbuh), was a difficult question. For the solution of this difficulty, there was no way except to turn towards Ahadith of the Rasool (pbuh). Because, the concept of "Allah and Rasool" practically existed during the days of Khilafat, need for the collection and compilation of Ahadith did not arise. But now, it became a necessity; so collections of Ahadith were compiled. Now the method for following "Allah and Rasool" was decided in this way: that the disputed matters be individually decided according to 'the Quran and Hadith'. Dissension and discord in these individual decisions was a must. Thus the decisions of "the

Quran and Ahadith" became different with different sects. For dissolving these differences verbal disputes and mudslinging against each other became a common and unending practice. The results, these could bring, are before us today. The more the disease was cured, the more it spread. Now the situation is that there are scores of sects that exist today, and every one of them poses to be the champion of the obedience to "Allah and Rasool" and the claimant of complying with the real Islam. And since there is no living authority for washing off the differences -the condition of **فِيكُمْ رَسُولُهُ** is non-existent, no one can decide as to "who says right and who says wrong".

Now I think we have reached a place where we may automatically get the answer to the question: "What is the way out for gaining unity of the Ummat?" The only way for it is that the same arrangement be re-established for the disappearance of which the sects had surfaced. The first step for it is, to make this thought public, that the presence of sects and the Islamic way of life are two different things, diametrically opposite to each other. Under no circumstances can they be brought together under the same umbrella. And the only method of generating Islamic way of life by vaporizing the outfits is the establishment of Quranic System (Khilafat-ala minhaj-e-Nabu-wwat). Tolu-e-Islam has this sole objective before it and is striving for its accomplishment.

But if some body is under the impression that there is no likelihood of bringing back the Quranic way of life, he must not keep himself under the false deception that our present way of life is Islamic in nature and scope. Or it can become Islamic in the presence of the sects. I am conscious of the fact that you will not be ready to accept this reality easily. You will never like to accept it that Islamic life can not be lived in the presence of the factions. The acceptable

way to you would be that out of all the factions, only one is on the right. It gives you this satisfaction that the faction you belong to is on the right, hence living life according to this faction is Islamic. The concept that devours this satisfaction from you can not be acceptable to you. You will be furious against this concept. But this furor of yours should be against the Quran, which adjudicates sectarianism as anathema (*shirk*), and not against the one who presents this teaching of the Quran to you. Either you say that this is not the teaching of the Quran, and if you can not refute it, your being in a fit of passion does not change the reality of the Quran.

Always remember as long as you do not accept this harsh reality in unambiguous terms that the life of sectarianism is absolutely un-Islamic in its very nature, you can never come to the straight path the Quran has prescribed. According to the Quran, the straight path is one and one alone. When the Ummat starts following different ways and means, then that straight path of life does not remain in front of any one. In Surah In'am, this reality has been stated in these words in the Quran:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ
(6:153)

“Remember, this is the only straight path of Mine. So you all follow it; accept it, do not follow other paths, they will scatter you about from His path. Allah has commanded you so that you may be afraid of going the wrong way.”

We may summarize what has been said above:

1. Only following the Islamic way of life can eliminate sects.
2. The Islamic way of life means the establishment of the State which is governed under the Principles enshrined in the Quran and encompass the boundaries laid down by the Quran itself.
3. The laws enforced by this State shall be equally applicable to all individuals of the State; there shall be the existence of neither any sect, nor of any separate Fiqh of any sect. It shall only be the Quranic code, which shall be applicable to all.

The circumstances are unleashing the fact that the establishment of such a Quranic State shall not be agreeable to the present day Muslims. It is because they all are divided into various sects, and none of the sects looks to be ready to abandon its Fiqh. This will definitely lead you to the conclusion: "Neither can such a system be established amongst us (the present day Muslims), nor can the sects be dissolved."

Its pragmatic exposition is that the Islamic system of life shall be established only amongst those people who come into the fold of Islam by accepting the above mentioned principles, -whether such people be the present day Muslims, or those who come into the fold of Islam later. Whatsoever has the Quran commanded the Muslims to believe is nothing but:

يَتَّخِذُهَا الَّذِينَ آمَنُوا بِأَلِّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ (4:136)

"O ye Muslims! you who believe, believe in Allah and His Rasool and the Book which He had sent to His Rasool."

This renovation of belief anew, in fact signifies conviction in the belief that Islam is opposed to sectarian way of life as a first step towards the establishment of the Quranic system of life. This stage looks to be flagrantly hard, violent, and critical. But the revival of Islam is not possible without it. If we keep deceiving ourselves by calling our present day un-Islamic life as Islamic, it shall by no means become Islamic. For an Islamic way of life, the basic condition is the existence of one compact Ummat, (with no trace of Sectarianism) and this is possible only in the QURANIC STATE.

This is how the various sects can be dissolved today.

OTHER PUBLICATIONS

ISLAM: A CHALLENGE TO RELIGION

By

G. A. Parwez

The very name of the book strikes one as a paradox for it is universally accepted that Islam is one of the major religions of the world. So how could a religion challenge the very institution to which it subscribes? The author has indeed made a successful bid to prove this strange aphorism for the first time in the history of Islamic thought and his research deserves careful study. It is thought provoking; it is revolutionary, opening new vistas and hold horizons of intellectual endeavors. It is the outcome of life-long study of one of the renowned Quranic thinkers of our times.

The author has not, however, taken a purely a negative attitude. Having proved his claim that Islam is NOT a religion, he has very lucidly explained what Islam really is, and how it offers the most convincing and enduring answers to those eternal questions which even thinking man asks about the meaning and purpose of life and how it can be achieved. The book is thus a unique attempt at the rediscovery of Islam: scholarly written and exquisitely presented.

For details of availability of this and other publications listed on succeeding pages, please contact:

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PAKISTAN

QURANIC LAWS

Quranic Laws was written under pressing demands. It provides the code of laws for an Islamic State, and as such it may be considered a precursor of "**Tabweeb-ul-Quran**" - a grand, magnificent, and marvelous classification of the Quran by (Late) Allama Ghulam Ahmad Parwez (R.A) in three big volumes.

There is no denying of the fact that in this book, the purport of the Quranic verses has also been given prolifically. Along with this, inferences have also been drawn, though this right belongs to the Legislative Assembly of an Islamic State. However, (Late) Allama Ghulam Ahmad Parwez (R.A) emphasizes that his inferences are not more than just a pointer in this direction.

Although this collection of **Quranic Laws** shall be beneficial to all the Muslims in general, it shall, in particular, be useful to those connected with legal affairs, i.e., judges, advocates, those working with the law sections of the government, members of the legislature, the constituent assemblies, and those concerned with the media.

The chapters of this book deal with topics such as State Affairs, Government Agencies, Justice, General Injunctions for Family life, Inheritance and Testament, Protection of Life and Property. And the other chapters pertain to Economy and Basic Human Rights etc.

ISLAMIC WAY OF LIVING

The history of mankind, engravings of human character, and the realities of the Quran stand witness to the fact that the fate of a nation rests with the ways of living with which the heart and mind of its rising generation is disciplined. This measure alone determines the specific rank a nation enjoys in the comity of nations and even the extent to which it can espouse its cause with the caravan of humanity. If that nation inculcates Islamic Ways of Living in the behaviour of its younger generation through teaching and training on firm footing, properly and adequately, the potentialities of the heart and mind of the youngsters of that nation, the vigor of their zest, the fountain spring of their life blood, and the vehemence of their character rise like tumultuous storm and dwindles away every thwarting force like a hay. Since the future of a nation depends on the way its younger generation is brought up, so (Late) G. A. Parwez (R. A) wrote *Islamee Muasharat* in Urdu.

Muslims living abroad, especially the Pakistanis, felt apprehensive of their children going astray under the influence of foreign culture. They contacted Dr. Syed Abdul Wadud in his lifetime to write a book on the "Islamic Way of Living" which could be useful for the young.

This work - ISLAMIC WAY OF LIVING - that he produced is not the exact translation but a reproduction in English of that Urdu book *Islamee Muasharat*. It comprises such Quranic instructions, which guide the way to the formation of an Islamic Society. It is not a philosophical treatise but a description in simple terms, meant for children, as well as for those who neither have the time nor the aptitude to go into details.

REASONS FOR THE DECLINE OF MUSLIMS

For the last two centuries or so, the Muslims have been emotionally and mentally preoccupied with what has been now classically bandied about as their favorite theme: **"The Rise And Fall of The Muslims"**. The glorious past has been lamented and wailed upon endlessly. While some have done just this, the others have attempted to move away from it all, alienated and disgusted. The fall and disintegration of the Mughal Empire, leading to the dethronement of Bahadur Shah Zafar in the last century, followed by the fall and disintegration of the Ottomans and dethronement of Sultan Abdul Hamid II during and after the First World War was a trauma that the Muslims have not got over.

Even a cursory glance over the world makes it amply clear that the fall of any empire and civilization does not happen suddenly. It is preceded by a prolonged phase of decay, with Nature watching, as if hoping against hope that humankind may yet see the edge of the precipice and turn back. In the Quranic terminology this is the "period of respite".

The Muslims, however, like many others before them, reached a point of no return. Allama G.A. Parwez is one of those who objectively and scientifically attempted an analysis of the causes of the decline and fall of the Muslims from the Quranic perspective of the philosophy of history. This little book in Urdu has been very much in demand and voraciously read by all and sundry. For a long time the need was felt for the English rendering of this book. There had been a demand for it from those who were not very proficient in Urdu or those whose children were born and brought up abroad. We are greatly indebted to Mr. Ismail Atcha from Bolton, Lancashire, Britain, for fulfilling this dire need. He has, in real sense, put in the best of his efforts and potentials to render this book into English.

LETTERS TO TAHIRA

"Letters to Tahira" is essentially a collection of letters written to a mature and inquisitive young lady with clean intellect. This was in response to the queries the author had received from many of the female readers of his earlier similar book **"Letters to Saleem"**.

These letters, in right earnest, bring forth the trials, tribulations and the vexing problems that the unfortunate and helpless girls of our society have to face today.

Some letters highlight those maladies that are currently rampant amongst our modern educated class. These are the results of following the West blindly. The nation is gradually pushed towards destruction, and if the orthodox section of the society needs to change, the modernists, too, are not to be exempted. It is imperative that both extremes be brought to the middle path, in the light of the Quran.

It is a stark fact that women can train, discipline and build a society more easily and effectively than men. The publishing of these letters will hopefully initiate the reformation process at home. G. A. Parwez hopes that if this effort of his can light a few Quranic candles in some homes; he believes his endeavors will have borne fruit.

EXPOSITION OF THE HOLY QURAN

VOLUME - I

It was in 1983 that Allama Ghulam Ahmad Parwez undertook the project of rendering into English his celebrated work titled "*Mafhum-ul-Quran*". He could only complete up to Surah "Al-Kahaf (No. 18)" – slightly more than half of the text of the Quran, when death overtook him.

The reader would notice that some of the Quranic terms are retained as such (in Arabic) in this exposition e.g. *Allah, Deen, Nabi, Rasool, Momin, Kafir* etc. These concepts have special significance in the Quran and it is just not possible to translate them in a few words in English; so Glossary of terms has been added.

The reader would find a new approach in this presentation, which is different from all other translations in English. As the title explains, this presentation is not the translation of the Holy Quran, but it's **Exposition**.

It is an honest and serious human effort to convey to the humans the pristine concepts of the Holy Quran. The original Arabic text of Wahi (Revelation), however, is eternal and its understanding during any span of time cannot be taken as the last word, which shall have to be left to the last man on this earth.

THE TOLU-E-ISLAM MOVEMENT

It's Beliefs and Objectives

We believe that

1. Reason alone is not enough to solve the problem of life. Reason needs revelation (Wahi) just as eyes need the light of the sun.
2. This revelation is preserved in the Quran in its final and complete form. Mankind, therefore, cannot reach its desired destination without the Quran.
3. The Quran is the criterion for judging between truth and falsehood. Everything that agrees with the Quran is correct. That which is at variance with it, is false.
4. From the viewpoint of the Quran, all human beings inhabiting the earth, are **individuals** belonging to **one universal brotherhood**. The practical aspect of establishing this brotherhood would be that all mankind may lead their lives according to ONE dispensation.
5. This universal organization of life may be formulated in such a manner that people of every era according to the requirements of their time, may compile the details of law in the light of the Quran. (These are called SHRIA LAWS). The details of law will keep changing according to circumstances, but the principles of the Quran shall forever remain unalterable.

6. From the point of view of such an organization, the Quran envisages a society in which the latent abilities of ALL individuals are developed, and no one in such a society will be deprived of his life's necessities - food, shelter, health care, education etc. - this is the Quranic Organization For the Preservation of Mankind. This is called The Quranic Social Order. Once human's latent potentialities are fully developed, the world will thus become resplendent with the light of the Eternal Nourisher.
